To more adequately provide coverage of the quadrennial General Conference of The Methodist Church, Contact will combine its issues of May 15 and June 1.

This special report on the General Conference will come to readers during the last week in May.

We will resume our regular twice-monthly schedule with the June 15 issue.

The civil rights bill which was expected to go to the President for his signature April 21, has received little favorable comment from members of the body that labored to bring it forth.

In the debate preceding Senate passage, Sen. Joseph S. Clark (D-Pa.) said, "Those of us who supported a meaningful civil rights bill have suffered a crushing defeat." As if to confirm Clark's assessment, Sen. John L. McClellan (D-Ark.) told the Senate, "The only real and lasting good . . . which has come from . . . this prolonged legislative ordeal . . . is in what the Senate has refused to do . . . rather than in what it has accepted."

Off Capitol Hill, the governor of South Carolina and a leading official of the National Association for the Advancement of Colored People apparently agreed that the new legislation will not change things very much. Gov. E. F. Hollings asserted that the measure "will have little impact on this state."

Roy Wilkins, executive secretary of the NAACP, said the bill passed by the Senate "makes it harder and not easier for Negroes to vote." Describing the referees plan, Wilkins said, "The Negro has to pass more check points and more officials than he would if he were trying to get the United States gold reserves in Fort Knox." He termed the plan a fraud, and challenged either the Democrats or the Republicans to try to take political credit for it.

(continued on page 2)

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Dateline

(continued from page 1)

Sen. John F. Kennedy (D-Mass.), the front-running Democratic presidential candidate, has described an Air Force manual which said some Protestant ministers are card-carrying Communists as "shocking and distasteful."

In an exchange of telegrams with the Rev. Harold Glen Brown, president of the Oregon Council of Churches, Sen. Kennedy said the reserve training manual, which was withdrawn by the Air Force on Feb. 17, cast an "unwarranted slur on the Protestant ministry in general and the National Council of Churches in particular."

"The most unfortunate aspect of the Air Force manual fiasco," said Sen. Kennedy, "is that it plays into the hands of those who want to silence the views of the National Council—because they do not share those views."

"They are not Communistic views," he said, "The Council is as strongly

opposed to communism as any church group in the country. But the council and its members do hold views—and are entitled to express those views—on the major social and economic issues confronting our Nation."

A House Banking and Cur-rency subcommittee has approved a bill (H. R. 11001) providing for the participation of the United States in the International Development association, and authorizing an initial U. S. subscription of $320,290,000.

IDA still must be approved in principle by the Senate Foreign Relations committee, pass muster before both House and Senate Appropriations committees, and be approved by floor action in both bodies. As with other legislation not yet acted upon, the time element now becomes a dominant factor in the chances of IDA's success with Congress expected to adjourn in early July.

New life is being breathed in-to the drive for some type of government-subsidized health insurance for the aged.

Although the House Ways and Means committee voted late in March not to consider the Forand bill for compulsory Federal insurance for the aged, under the social security system, the measure refuses to die. The election-year appeal of legislation which would benefit many of the nearly 16 million Americans over the age of 65 is becoming more and more evident.

Eight Republican Senators introduced April 7 a Federal-state voluntary health insurance plan, which Health, Education and Welfare Secretary Fleming has termed "a step in the right direction" but which yet lacks Administration support.

Following an April 13 meeting with Walter Reuther, House Speaker Sam Rayburn (D-Texas) is reported to have assured House Democratic supporters of the Forand bill that he would use his influence to get a compromise social security hospitalization bill through the Ways and Means committee. It would be financed by raising the wage base for Social Security taxes from $4,800 to $6,000.

The House Foreign Affairs committee has voted out the fiscal 1961 Mutual Security program authorization bill with cuts totalling $136.5 million in the non-military assistance portion of the President's $4,175,000,000 request.

The committee said that in spite of a number of instances of waste, there was "encouraging evidence" that the program was attaining its major objectives.

In one specific change, the committee proposed an amendment ending assistance to Cuba except when the President determined such aid would be in the U. S. interest. The committee was careful to say however that the move was "not indicative of a lessening of our traditional friendship for the people of Cuba."

TEMPERANCE

Saturday afternoons will be spent by thousands of baseball spectators sitting in front of their TV sets—or listening to a car radio perhaps. But before their favorite stars come up to bat they must be subjected to the "fact" that without such and such a beer, life is nothing.

The announcer will point out that you can relax more with a cool drink—after participating in some strenuous athletic sport yourself. Thus beer is coupled with not just baseball, but any and all sports.

And youngsters will be subject to a continuing brain washing combining beer "The All-American Drink" with baseball "The All-American Game."

In the past, *every team in the major leagues has had some connection with beer companies.* The 1960 season finds one lone exception, the Los Angeles Dodgers. (See table showing the sponsors of baseball teams for the current season, page four.)

Not content with television and radio, the breweries are trying new ways to tie beer and baseball together. A recent issue of *Editor and Publisher* tells of the "spectacular" pitch for beer sales being made by Budweiser among Chicago baseball fans with a four-page, spot-color liftout in the April 17 issue of Sunday—midwest roto magazine of the *Chicago Sun Times.*

TEMPERANCE

Designed to be folded into an eight-page booklet with 1960 schedules, rosters and team photos of the Cubs and White Sox, the section was timed with the April 19 opening of the Chicago baseball season.

Distribution of the section is in excess of 637,000, the current Sunday circulation of the Sun-Times. The local Budweiser office will distribute another 250,000 reprints.

And again this year the Falstaff Brewing corporation will be one of the sponsors of the "Game of the Week" on the CBS television network. Other sponsors will also be featured. Falstaff sought a piece of the 1959 series, too.

Cigarettes and cancer tied more closely

Two recent reports have added to the weight of evidence indicating that there is a definite relationship between cigarettes and cancer.

Dr. Michael B. Shimkin, chief of the biometrics and epidemiological branch of the National Cancer institute, has indicated that the milder and blander cigarettes are made, the more lethal they become.

"In fact, cigarettes are like one-man, self-induced smog clouds," Dr. Shimkin told reporters in Louisville, Ky.

He compared cigarette smoking to a "man lying in back of an auto exhaust pipe and inhaling."

Dr. Shimkin told reporters, the elimination of cigarettes would cut the incidence of lung cancer in this country by 60 per cent, a saving of some 20,000 deaths a year.

In Pittsburgh, Pa., a trio of medical specialists joined in blaming lung cancer on cigarette smoking.

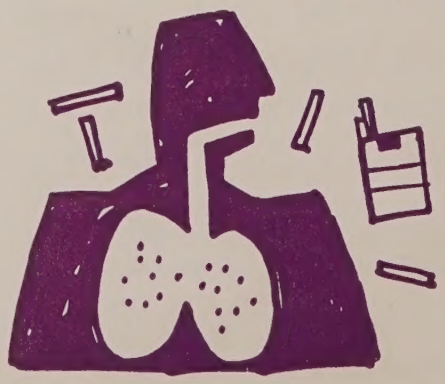
Testifying at a damage suit brought against a cigarette company by a man who said he lost a lung because of heavy smoking, were Dr. William F. Kremer of Hartsdale, N. Y., medical director of Denver Chemical corporation; Dr. Richard Overholt, head of Overholt Thoracic clinic, Boston, and Dr. Victor H. Kaunitz of Buffalo, thoracic surgeon.

Attorneys for the defendant are trying to show that Chesterfield advertising has been "deceitful" and that Liggett & Myers company was negligent in not recognizing that cigarette smoking causes cancer.

The three doctors testified that it was their collective opinion that cigarette smoking is the basic cause of lung cancer. There is no controversy in the medical profession on this point, the doctors said.

In spite of this evidence, *Time* magazine carried this report in a recent cover story on the tobacco industry:

"U.S. smokers are puffing cigarettes at a record rate. The nation now has 58 million smokers—58 per cent of all men and 36 per cent of all women over 15. Every second of every day, they buy some 15,000 cigarettes. Last year Americans spent $7 billion on tobacco, more than Canada's national budget, consumed a record 462.7 billion cigarettes, up 4.5 per cent from record 1958. To supply them, the United States annually grows 1.8 billion pounds of tobacco on 500,000 farms, makes it into cigars and cigarettes in 625 factories."



Says *Time* magazine: "What these figures show is that the U.S. tobacco industry, which has undergone crisis after crisis, has not only recovered nicely from the cancer scare, but is turning the unsettling side effects of the debate to its own advantage."

Baseball Sponsors of 1960

TEAM	RADIO & TV BEER SPONSOR	OTHER SPONSORS
Baltimore Orioles	Hamm Brewing co.	
Boston Red Sox	Narragansett Brewing	Atlantic Refining co. R. J. Reynolds Tobacco Ford Dealers of N. E.
Cleveland Indians	Carling Brewing co.	Standard Oil of Ohio Central National Bank
Chicago White Sox	Anheuser-Busch Hamm Brewing co.	General Tire, General Cigar, General Finance, Oklahoma Oil co.
Detroit Tigers	Stroh Brewery	Speedway Petrol. corp.
Kansas City Athletics	Schlitz Brewing co.	Skelly Oil
New York Yankees	P. Ballentine and Son	R. J. Reynolds Tobacco Atlantic Refining
Washington Senators	National Brewing co.	Colgate-Palmolive-Peet, General Cigar, General Mills
Chicago Cubs	Hamm Brewing co. Heilman Brewing co.	Oklahoma Oil co., Oak Park Federal Savings, Phillips Petroleum
Cincinnati Redlegs	Burger Brewing co. Hudepohl Brewing co.	Standard Oil of Ohio Colgate-Palmolive-Peet
Los Angeles Dodgers	Home games presented by Dodgers as public service programming. Sponsors of San Francisco telecasts are Union Oil co., American Tobacco co.	
Milwaukee Braves	Miller Brewing co.	American Tobacco co.
Philadelphia Phillies	Ballentine Beer	Atlantic Refining, Bayuk Cigar, Tasty Baking
Pittsburgh Pirates	Pittsburgh Brewing	Ford Dealers of Alleganey county, Atlantic Refining
St. Louis Cardinals	Anheuser-Busch	
San Francisco Giants	Falstaff Brewing co.	Folger Coffee co. American Tobacco co.

What Shall We Say About Alcohol?

The following review on WHAT SHALL WE SAY ABOUT ALCOHOL? (by Caradine R. Hooton, published by Abingdon Press) comes from Dr. John Linton, General Secretary of the Canadian Temperance Federation.

In a day when temperance leaders and speakers are being challenged to re-assess their terminology and find new approaches in the difficult field of communication—this book is a must.

It is for those who believe in voluntary total abstinence—pointing out that there are no easy answers—that we must avoid over-simplification and yet V.T.A. is a valid concept which can be supported best by emphasizing the positive. Dr. Hooton says "Temperance is a spirit-controlled Christian idealism that seeks to transmit to others inspiration for continuing sobriety. Never forcing his way of life upon others, the temperate person will be zealous to join

with others in protecting society against exploitation."

It is for those who believe in moderation. He thoughtfully raises questions that the drinker must consider, such as the difficulties of definition and the importance of influence.

It will help the minister—the Church-school teacher — discussion group leader, and every one who is concerned with the problem of drinking.

The last chapter calls for a conviction. This is as it should be, for it is not as a scientist that Dr. Hooton writes, but as a man committed to Jesus Christ. Some one has said, "Religion by definition can never be abstraction — pure (science) — aloof. Faith is conviction and commitment." Yes, Dr. Hooton has a bias but he presents his argument in such a winsome manner that even though we might disagree with some points, we still will follow to the end of this thesis.

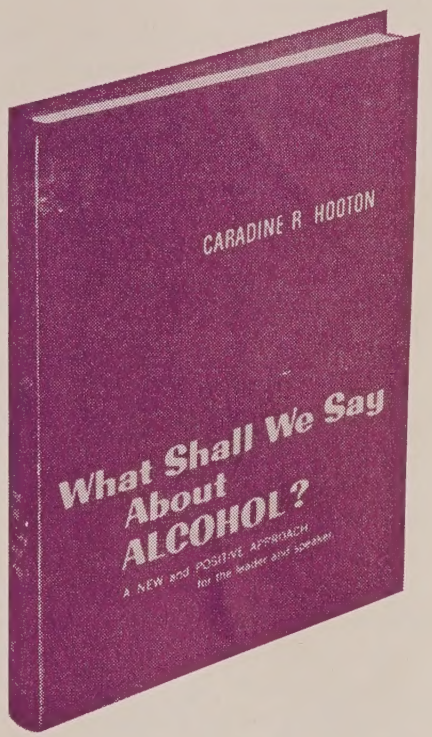
This book should be in the library of all who would as Christians make a moral response to the growing challenge of social drinking, as it is now in our western culture.

I have known Dr. Hooton for a number of years and do now, in the light of this book, realize more fully, why, under his able leadership, "The Methodist Board of Temperance (U.S.A.) has become one of the leaders in this kind of Church Organization.

• • • *others say* • • •

• • • I . . . earnestly hope that Dr. Hooton's book will be widely read, especially by the pastors of our churches and of other denominations. A man would be dull if he did not find help in your very understanding treatment of the problem of alcohol. *Dr. Murray H. Leiffer, professor of social ethics, Garrett Biblical institute, Northwestern university, Evanston, Ill.*

• • • Dr. Hooton has produced a book which very much needed to be written. The writing shows careful thought in expressing tactfully a number of statements which temperance advocates find difficulty in making. He has employed appropriate phraseology in delineating the problem and in defining the Christian attitude. I feel that all of us in the temperance field are indebted to him for the preparation and effort which has gone into the writing of this sincere book. *Mrs. Glenn G. Hays, president, National Women's Christian Temperance Union.*



• • • The whole church will be proud of this clear statement and the nation will be helped immeasurably if it is given a wide reading. *Bishop Donald Harvey Tippett, San Francisco area of The Methodist Church.*

• • • I am convinced that Dr. Hooton has done a superbly fine job in this vitally important field.

I certainly hope the book has a wide distribution, not only in our own church but in other churches and outside the church, and I will use every opportunity to bring it to the attention of the people of my area. *Bishop William C. Martin, Dallas-Fort Worth area of The Methodist Church.*

Oklahoma repeal is one year old

One year ago April 7, Oklahoma voted to end 52 years of constitutional prohibition.

Now, just one year later, there are 812 retail liquor outlets open for business in the state and an estimated 4,000 persons are employed in this new beverage industry.

H. W. McNeil, who headed up the forces that pushed for repeal, had this to say concerning the first anniversary of legal liquor in Oklahoma:

"A fair appraisal appears to be that after only seven months of transitional period of change from illegal to legal distribution of alcoholic beverages in Oklahoma, regulation of this industry is creating moderation and temperance in consumption."

"Youth is benefitting through the elimination of previous conflict between prohibitionary law and great disregard thereof by the public. Law enforcement officials are relieved of the burden of attempting to prevent violations of generally unpopular restrictions. Tax revenue is derived rather than forfeited."

But according to the Rev. Max Stanfield, pastor of the Putnam City Baptist church, and a leading dry spokesman in last year's fight, "We can't help but ask, 'who are the hypocrites now?'"

"We were promised no advertising, and yet the billboards are ablaze with it. We were promised no sale to minors, yet it is repeatedly done and the suspension of a license for a few days is about the only slap on the wrist received."

"We were promised strict controls by a board whose chief business seems to be to find the loopholes for the liquor people. We were promised a lessening of drinking and yet our jails have been full of drunks ever since.

"We were promised an end to bootlegging and few days go by that we don't read of the apprehension of bootleggers."

And so the story goes.

Intercollegiate school information given

For the third year the International Intercollegiate School of Alcohol Studies will be held at McMaster university, Hamilton, Ontario, Canada.

The one-week school, Aug. 20-25, 1960, is sponsored by the Intercollegiate association, an organization supported by the Methodist Board of Temperance along with other church and non-church groups. The Rev. Robert Regan, Jr. will serve as dean.

Others of the staff include Dr. Albion Roy King, professor of philosophy, Cornell college, Mt. Vernon, Iowa; the Rev. John Bryan, Methodist Board of Temperance; Dr. David Stewart, psychotherapist of Toronto; a panel of leaders from the Ontario Alcoholic Research foundation; Dr. John Linton, Canadian Temperance federation; Dr. Wayne Womer, Virginia Church Temperance Council, and others.

Cost will be $40 per person, including a $10 registration fee. Students, both undergraduate and graduates are eligible to attend plus recent graduates and student workers, college administrative officials and college pastors.

Write to the Intercollegiate association, 12 N. Third street, Columbus 15, Ohio, or the Rev. John Bryan, 100 Maryland avenue, N. E., Washington 2, D. C. for a registration form.

Conference chairmen, district directors and local church leaders should select key student leaders that could develop interest in a student program in the area and then provide them with a partial or full scholarship. State or area directors of student work and college student workers could be consulted for recommendations of students to send.

by *Caradine R. Hooton*

The concerted campaign to locate the new Board of Christian Social Concerns in the mid-west will reopen a question at General Conference which the Board of Temperance had regarded as settled by agreement. Of course, delegates will act upon the facts as they see them without pressures of particular concerns. The Board of Temperance voted approval of the united plan on the understanding that the location would be Washington.

We are willing, however, for the matter of headquarters for the new board to be settled on merits of the case for the Nation's Capital. It is our studied conviction that the interests of the Church will be advanced, and society will be better served, by keeping this new symbol of the Church's growing interest in the processes of government in Washington where the decisions are made.

The matter of financial support is also of paramount importance. It will be an undeserved blow to progress in great programming for Christian Social Concerns, and especially for Temperance, if World Service allocations are not measurably increased.

Bishop Marvin Franklin's call for a fund of $50,000,000 to build new churches in the USA to keep pace with Methodism's growing responsibility is a modest reminder that we expect entirely too little of ourselves as a great church.

At the close of the last quadrennium the General Secretaries asked for a combined total of $37,000,000 for World Service operational apportionments. Was that too conservative?

The United Presbyterians are now working on a new $30,000,000 budget for a five-installation center in Washington, D. C., alone. They have recently acquired for Presbyterian expansion 16 acres of land adjoining our Wire tract.

WORLD PEACE

The deepening crisis in the Union of South Africa has evoked grave concern among American churchmen. The Department of International Affairs of the National Council of Churches recently adopted a statement which was embodied in a letter by Council President Edwin T. Dahlberg directed to the denominations in the Union of South Africa which cooperate with the World Council of Churches.

Tragedy in South Africa

The statement reads: "The Department of International Affairs of the National Council of the Churches of Christ in the U.S.A. has learned with distress and concern of the recent tragic events in the Union of South Africa, resulting from the forcible suppression of African protests against apartheid policies.

"In the light of these events we reiterate the convictions already expressed by our National Council of Churches in an official statement, June 6, 1956, on "American Christian Responsibility Toward Africa":

'Policies and practices rooted in racial discrimination anywhere are increasingly a threat to peace and world order, and a barrier to that self-realization on the part of all peoples to which, as Christians we are committed!

"We confess that in the United States we are guilty of maintaining racial barriers, despite constitutional safeguards to the contrary. We affirm that in our country, as in yours, the rights to protest and to take appropriate action to correct laws and customs which deny human dignity, must be observed.

"We identify ourselves with our fellow Christians of every race who are struggling to support every constructive effort both for African advancement and for the elimination of racial barriers in the United States of America."

A group of Chicago area leaders including churchmen, union officials, educators and editors joined in two letters on the South African situation, one to the President of the United States and the other to the Ambassador of South Africa to this country.

The letter to the President approved the statement of the State Department expressing grave concern over developments in South Africa and urged him "to advise the government of the Union of South Africa that the United States will seriously consider halting its purchases of South Africa gold unless a change is made in the extreme racist policies of that government."

The letter to the Ambassador urged the South African government to free all political prisoners arrested as a result of the recent demonstrations, to revoke the outlawal of the African National Congress and the Pan Africanist Congress, and to grant civil liberties to the African people.

Among the signers were Harold Fey, editor of the *Christian Century;* Professors Tyler Thompson and Rockwell Smith of Garrett Biblical Institute; Edith Sampson, attorney and former U.S. delegate to the UN General Assembly; Professors Kermit Eby, Bert Hoselitz, Jaroslav Pelikan, Ross Snyder and Robert Havighurst of the University of Chicago; union leaders Sidney Lens and Jack Spiegel; and Board of World Peace staff members Daniel Taylor, Carl Soule and Herman Will, Jr.

WORLD PEACE

South Africa from a Methodist perspective

For Methodists the great violence of South Africa is especially distressing because in the first killing of 72 colored people we lost ten of our fine Methodist laymen. This should cause us to stop, pray, and work harder for the achievement of the basic rights of people in South Africa and in other lands including our own.

The South African situation is an interesting one for The Methodist Church. It is reported that we have 2,600,000 members in our Church in South Africa, one for every six of the population. This is a very high percentage. Of these, 500,000 are white, and 2,100,000 are colored. We have a common Christian responsibility with and for these our brethren in such distressing situations.—D.W.

by *Daniel E. Taylor*

A third of a century ago far-sighted men drafted a statement of purpose for Methodists working for world peace that has lasted to this day. The aim is to "create the *will* to peace, *conditions* of peace and *organization* for peace." The phrase is said to have been struck off quickly by Dr. Ralph Sockman but even he has doubtless forgotten the true authorship.

I have no interest in any specific form of words. But it is a sound phrase and ought to be conserved. For that reason some of us are memorializing General Conference to include it in the Social Creed.

The point is that valid work in international affairs follows that pattern: first, forming attitudes and motivations; then, confronting conditions; and, finally, establishing organization. Without the will to peace, the other steps never emerge. We must begin in the hearts and spirits of men.

The social and political conditions are very much in the foreground today. Mass communication makes these aspects widely known. Practical men—the so-called realists among us—make their contribution here. Peace is woven on the loom of social, economic, cultural and political conditions.

Institutions are late elements in the social fabric. Some supporters of world law and order would have a world constitution signed tomorrow. Good—but it's not that easy. U.N. Secretary-general Dag Hammarskjold—and no one believes in the United Nations more than he—said recently that he feared world organization had already outrun the will of nations to cooperate.

*It is as bad to center on one ele*ment as to reverse the process. Effective peace work includes all. You can't have one without the others. Sound efforts swing back and forth along the whole line. The solution is total, the task comprehensive. Since society is an organism, not a jigsaw puzzle, this is as it should be. So, work the *whole* program.

Defense issues new ROTC policy

An important statement outlining the present Department of Defense policy on compulsory ROTC was recently issued by Charles C. Finucane, assistant secretary of defense for manpower, personnel and reserve. The statement declares in favor of "freedom of choice" by each institution and explains the reasons why the department will not press a university to retain a compulsory unit unless it wishes to do so.

Some pertinent selections from the Finucane statement follow:

"First, let us consider the legal implications. The Morrill act of July 2, 1862 requires that land-grant colleges offer courses in military tactics. It does not require compulsory basic ROTC per se. Sixty-one of the 64 land-grant colleges having ROTC have chosen compulsory ROTC. The Department of Defense courses of action are limited to either favoring compulsory or favoring elective or favoring 'freedom of choice' by the institution.

"In order for the Department of Defense to support a policy of favoring compulsory basic ROTC, a military requirement should exist for such a policy. Such a military requirement does not exist. This statement is based on an objective analysis of two basic considerations; namely, the qualitative and quantitative requirements. Compulsory basic ROTC is not needed to meet quality standards nor is it needed to produce the number of officers required. Surveys of the academic standings of ROTC officers in the service schools following commissioning do not furnish conclusive evidence as to whether elective or compulsory programs produce the higher quality officers."

Mr. Finucane's statement proceeds to discuss the respective need of the Army, Navy, and Air Force for officers and concludes that with enrollments rising there should be no shortage of officers even if half of the schools with compulsory units shift to a voluntary policy. Of interest is the fact that 154 of the 233 schools having Army ROTC have a compulsory program.

A change at Wisconsin

Up to the time of the new Defense Department statement, the regents of the University of Wisconsin had been deadlocked 5-5 over a proposal to change from a compulsory ROTC program to an optional one. The proposal had strong backing from faculty and students. Methodist leaders also had been supporting the chance vigorously.

The Wisconsin situation is part of a development throughout the country to widespread opposition to compulsory ROTC programs. There also has been continued criticism of church-related colleges, some Methodist, which have maintained compulsory units.

WORLD PEACE

Plan developing to send more youth overseas

In recent weeks considerable attention has been centered on a proposal in Congress to establish a voluntary "Point Four Youth Corps." Supporters of this idea have urged it as a genuine contribution to U.S. relations overseas as well as an answer to the desire of many young people to render constructive service overseas on a subsistence basis.

The House Foreign Affairs committee looks favorably upon the proposal and plans a comprehensive survey of its possibilities. A section of its report on the Mutual Security act of 1960 deals with this subject.

Excerpts from the report

"The committee is convinced that there is a significant number of young Americans trained in agriculture, home economics, and other practical fields of activity who recognize the importance of world problems, particularly those of the less developed countries. Among them are many who are motivated more by a desire to serve than to advance their careers. The report of the Special Study Mission to Asia, Western Pacific, Middle East, Southern Europe, and North Africa in its observation on Vietnam included the following:

" 'With all the confusion in regards to our foreign aid projects in Vietnam, the study mission is happy to report that there is in that country one of the finest agricultural projects found anywhere on their trip. Up in the hill country they visited an experiment station where several young American boys, graduates of agricultural colleges, were living in quonset huts alongside the Vietnamese. This station had planted in plots practically every agricultural crop, including cotton, corn, peanuts, potatoes, all kinds of vegetables and raefel. Efforts were being made to show the hill people, who had been given five acres of land and a water buffalo, how to plant and cultivate in rows. This project is helping people to help themselves. The entire project has not cost as much money as one mile of the superhighway. It is such projects to which the study mission gives its heartiest approval.'

"The American youth referred to above are selected, trained and assigned by International Voluntary Services, incorporated, under contract with the International Cooperation Administration. They receive $60 a month, plus food, clothing and simple quarters at the site of their work. The committee was informed that at least 10 highly qualified young graduates of agricultural colleges have volunteered for each position made available by the International Cooperation Administration.

More projects urged

"It would be of great value not only in creating a favorable impression of the United States but also in promoting sound and basic improvements in economic development if more places for such young people were found in overseas operations.

Various other proposals have also been made for carrying out this concept. The Executive has not undertaken vigorous action in this direction and has, on occasion, appeared to regard the sending of such young

people abroad as creating administrative problems rather than as an opportunity for strengthening the program.

"The committee believes that the United States is failing to utilize one of its important assets by not developing a program for using such services. If young Americans with farm backgrounds and adequate technical training, who are willing to live in the villages and share in the daily work of the people and who would serve with only a minimum salary and subsistence allowance, could be carefully selected and sent to the less developed countries, they could be unusually effective representatives of the United States.

"The committee announces its intention to make a comprehensive survey of the possibilities for such an effort. Should this study support the committee's present belief that there is substantial merit in the proposal, the committee will prepare specific recommendations for getting the program underway, and will expect the Executive to make a serious and constructive effort to put the program into effective operation."

Seminarians continue to protest germ warfare

About 30 eastern theological professors and students joined in the Vigil and Appeal at Fort Detrick, Md., March 25-27. In addition to standing in the vigil line, participants from seven seminaries and two colleges visited local churchmen and citizens and shared in a dinner discussion on "the morals of extermination."

The call to faculty and students of seminaries was issued by Dr. Paul Deats, Jr., associate professor of religion in higher education at Boston; Dr. Norman K. Gottwald, professor of Old Testament at Andover-Newton; Dr. John Oliver Nelson, professor of christian vocation at Yale; and Dr. Montgomery J. Shroyer, professor of New Testament at Wesley.

The purpose of the Vigil, which has continued for ten hours each day since July 1, 1959, and has drawn nearly 1,000 participants, is to appeal to the conscience of all men in order that work on biological and chemical weapons might be stopped and an international ban established.

Staff member takes action on circulation of book

A World Peace staff member staying at a hotel in Dallas, Texas, noted that in addition to the Gideon Bible, the desk drawer contained a paper back, *The Great Giveaway* by Eugene Castle. As might be gleaned from the title, this book condemns all economic and technical aid programs as waste, excepting only World War II lend-lease and the postwar Marshall plan. These are accepted as being necessary in order to protect our own national interest.

The staff member promptly penned a letter to the hotel management suggesting that while they might not want to be responsible for the Bible placed there by the Gideons, they clearly intended to accept responsibility for *The Great Giveaway*. The letter proceeded to point up the inconsistency between the Bible and the paper back and referred to the parable of the last judgment as clear evidence in behalf of the Christian churches' stand for economic and technical aid appropriations.

A reply just received from the hotel's managing director denies any intention to endorse the views in the book and concludes: "I certainly am going to bring your views to the attention of our public relations department, and I am sure they will appreciate the time you have taken to give us your views. Until such time as they have had an opportunity to consider your letter, we will remove these books that are in the rooms at this time."

Group loses suit on nuclear tests

On April 12 the U.S. Court of Appeals denied a request by 39 litigants that the U.S. government be ordered to halt nuclear tests. The group was appealing from an adverse lower court decision and was protesting, in the language of the opinion "on behalf of all mankind, against the risks of nuclear contamination in common with people generally."

The majority of the three-man court held that those suing had no standing to enable them to bring such a suit in that they did not "allege a specific threatened injury to themselves." The court went on to say that Congress had authorized the executive actions which were in question and held that: "The acts and powers challenged here are plainly authorized by law and are not prohibited by the Constitution."

Included among the litigants were Nobel prize winner, Linus Pauling; former WHO chief, Brock Chisholm; British philosopher, Bertrand Russell; Toyohiko Kagawa of Japan; Martin Niemoeller of Germany; and Japanese fishermen and Marshall Islanders.

Peace program scheduled for Denver radio broadcast

Arrangements are being completed for an hour long radio program on peace over radio station KOA in Denver from 8 to 9 p.m., M.S.T., Sunday, May 1. "What Is the Church Doing For Peace?" is the subject of this broadcast, one of a special series titled *Challenge*.

Dr. Harold A. Bosley, minister of First Methodist church, Evanston, Ill., will speak for 30 minutes and will then be interviewed by three quests: Mrs. C. A. Bender, UN observer of Woman's Division's Department of Christian Social Relations; Dr. John Marvin, editor of the *Michigan Christian Advocate* and chairman of the peace subcommittee of the Committee on the State of the Church in the 1956 General Conference; and the Rev. Daniel E. Taylor, general secretary of the Methodist Board of World Peace.

...worth quoting...

"Few things would be more fatal to our cause than the return of this richest and most productive of nations to a tariff and an administration of it that would be little more than a political-economic spoils system. A tariff conceived in greed, executed in the inevitable moral corruption of log-rolling, and administered in bias, might be our undoing everywhere."—Sam Rayburn, *Trade Talk*, Jan. 1960

Wolf Ruediger Hess, 23-year-old son of the former top Nazi Rudolph Hess, in late February was refused exemption from the West German army as a conscientious objector. His plea has been that military duty might in fact place him in a position where he could some day be tried as a war criminal and it would place him in the Allied camp which judged his father guilty of war crimes, for which he is now serving a life sentence in Berlin's Spandau prison. A Munich draft board turned down the request of the young Hess.—From the *Reporter*, March 1960

Ghana willing to sacrifice sovereignty

When older nations are very jealous of their sovereignty—as is currently evident by resistance to abolition of the Connally amendment—it is extremely interesting to note that the new constitution of Ghana provides specifically for transfer of sovereignty!

It says: "In the confident expectation of an early surrender of sovereignty to a union of African states and territories, the people now confer on parliament the power to provide for surrender of the whole or any part of the sovereignty of Ghana."

SOCIAL AND ECONOMIC RELATIONS

One point at which the spreading "sit-in" movement has come to focus is Nashville, Tenn. There James M. Lawson, Jr., a Methodist minister and former Methodist youth leader, has been expelled from the Vanderbilt university Divinity school for having a part in what was termed a "civil disobedience campaign."

Jameson Jones, of Nashville has prepared this special report for Contact. *Jones served as a youth officer of the National Conference of Methodist Youth with Lawson. He is currently editor of* Motive *magazine and is studying for the Doctor of Philosophy degree at Vanderbilt university.*

Special report: the Lawson case

by Jameson Jones

On March 3 James M. Lawson, Jr., was expelled from the Divinity school of Vanderbilt university in his final semester of study for a bachelor of divinity degree. Reason for the expulsion, according to Vanderbilt Chancellor Harvie Branscomb, was Lawson's "announced program of conducting a civil disobedience campaign" in the sit-in demonstrations protesting segregated public eating facilities in Nashville, where Vanderbilt is located.

The day after the expulsion, 79 student demonstrators were arrested on charges of conspiracy to violate Tennessee's trade and commerce laws. Four police sergeants arrested Lawson inside a church, and took him to jail. The charge was the same. All the Divinity school faculty, including Dean J. Robert Nelson, signed checks totaling more than enough to pay $500 bail and got Lawson out of jail that evening.

James Lawson is an active and well-known Methodist, now 31 years old. His home is Massillon, Ohio, and as a youth there he was elected president of the Lexington Conference Methodist Youth Fellowship. He graduated from Methodist-related Baldwin-Wallace college. From 1949 to 1953 he was vice president of the National Conference of Methodist Youth, having been re-elected while in prison as a conscientious objector to war. He was paroled to the Methodist Board of Missions, and served three years as a missionary to India. On his return to this country, he studied at the Oberlin Graduate School of Theology, and served as pastor of the Warren Methodist church in Norwalk, Ohio. He then transferred to Vanderbilt university and became a part-time field secretary of the Fellowship of Reconciliation, a national religious organization devoted to peace and reconciliation among peoples. He is an ordained deacon in the Lexington Conference, and is scheduled to come before the conference at its session May 17-22 for ordination as an elder and admission into full connection.

After Lawson's arrest, 19 Methodist leaders, including Bishops Edward W. Kelly (retired) and Matthew W. Clair, Jr., of St. Louis, signed and published a statement that they had known Lawson for 10 years or more, that they had trust in his integrity, personal responsibility and Christian social concern, and confidence in his motivation as a Christian minister. "He is a person of sincere Christian commitment," the statement said.

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SOCIAL AND ECONOMIC RELATIONS

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Organize Christian council

Over two years ago, Lawson and a handful of Negro pastors in Nashville began meeting regularly to discusse the status of race relations and what could be done about it. They organized as a Nashville Christian Leadership council, independent of but patterned after the Southern Christian Leadership conference organized by the Rev. Martin Luther King and other leaders following the successful campaign to integrate city buses in Montgomery, Ala. Lawson was named projects chairman. The Nashville group decided to concentrate its efforts in three areas: eating facilities, restrooms for Negroes, and better employment opportunities for Negroes.

Part of the council's program was a series of workshops on the philosophy and method of non-violence as a means of social change. No plans were made for demonstrations in Nashville; instead, small committees talked with store owners and managers to request service for Negroes at lunch counters and store restaurants. The requests were denied in every instance, sometimes denied courteously, sometimes abruptly and sharply, but always denied.

Sit-in movement begins

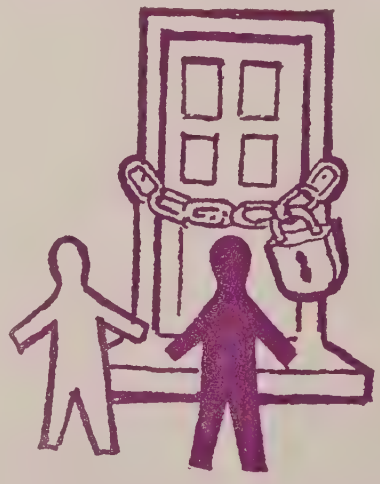
Then in early February, students made sit-in protests at segregated lunch counters in Greensboro, N. C., and the idea and philosophy spread quickly to seven other North Carolina cities, into Virginia and South Carolina, and into Nashville, Tenn. The spreading was spontaneous.

The results of Nashville's workshops on non-violence were then obvious. Student demonstrators had a philosophy of passive protest, of silent witness, of non-violent resistance that strengthened and matured them almost overnight. On the first Saturday of mass demonstrations, Lawson and other ministers warned each student volunteer of what might come, and cautioned against going downtown at all. But in waves the students went, and as a police wagon carried off one load of demonstrators, another group of students moved in to take their places at the lunch counters. At the end of the day, some 250 students were still waiting to sit-in and be arrested.

The spiritual strength and maturity of the demonstrators is revealed in the events of that first mass demonstration. Small groups of white youth assembled in town, pushed and shoved the Negro students at lunch counters, called them names, even crushed out lighted cigarettes on the backs of the girls. One student was pulled from the stool where he sat, hit and knocked to the floor. Another was kicked down a set of stairs. But not one of the demonstrators spoke or hit back. The white attackers fled. Police arrested 76 Negroes and five white persons—all members of the sit-in group. They were jailed on charges of disorderly conduct, tried in city court, convicted and fined $50 each. The cases are being appealed.

Vanderbilt expells Lawson

It was a coincidence of timing, that in the midst of these events, the executive committee of the Vanderbilt Board of Trust was in session.



The meeting had long been set to consider financial matters. But the committee took action on Lawson. Since Lawson would not agree to refrain from all activities connected with the sit-ins in the future, the executive committee gave him a choice of withdrawing from the university or being expelled. Lawson did not withdraw, and before a meeting of the Divinity school student body the next morning, Chancellor Branscomb said to Lawson as he sat in the group, "You are no longer a member of this university." Lawson has had no other word or communication concerning his expulsion (except what he has read in newspapers), and has never met or talked with Branscomb personally. Divinity Dean J. Robert Nelson acted as intermediary, relaying messages from the chancellor and executive committee.

Chancellor Branscomb has been the spokesman for the university's position. He is a Methodist, noted as a New Testament scholar and author, formerly a teacher at Southern Methodist and Duke, and was dean of the Duke Divinity school before he came to the top administrative post at Vanderbilt.

Immediately after Lawson's expulsion, Branscomb told the press that no issue is involved of freedom of thought, or conscience, of speech or of the right of protest against social custom. The issue, according to Branscomb, is whether or not the university can be identified with a continuing campaign of mass disobedience of law as a means of protest. Branscomb said the university's action was not punitive, not based on anything Lawson had done. Instead it was based on Lawson's continuing commitment to a program of civil disobedience, that is, that Lawson had refused to dissociate himself from the whole sit-in movement. Vanderbilt's only alternative to expulsion, according to Branscomb, was to have issued a statement saying the university did not agree with Lawson, but that he could continue in good standing and it was up to the police to deal with him if he violated the law. But, Branscomb pointed out, the university applies its own regulations to all other students concerning their actions both on and off the campus, forbidding certain types of conduct which it punishes whether the police arrest or not. "In an announced program of continuing civil disobedience in this inflammable area of race," Branscomb told the press, "I do not think the university would want to

be responsible for consequences which might follow."

It should be noted that Branscomb took a position of leadership in arranging for the admission of Negroes to several schools of Vanderbilt, about seven years ago. Branscomb indicates that the university's position in this situation is "not to oppose the sit-in movement, nor to discipline the individual for possible infringement of a particular law, but to state that no student could remain in good standing who in a potentially riotous situation commits himself to an organized program of deliberate violation of law."

Protest university action

Opposition to the official university position has been vocal and significant. Eleven of the 16 faculty members of the Divinity school signed a statement protesting the expulsion, and some 150 alumni of the school, in Nashville for the dedication of new divinity buildings, requested Lawson's re-instatement. Noted religious leaders, at Vanderbilt for the dedication and annual Cole lectures, spoke in opposition to the university's action and in defense of the sit-in movement. Yale Divinity school Dean Liston Pope said that the Vanderbilt Divinity school faculty and student body deserved praise for the courage with which they opposed the university's action. "Only so," he said, "has the reputation of the school been preserved among its sister institutions." Methodist L. Harold DeWolf, professor at Boston university School of Theology, said in his Cole lecture, "To demand conformity to an order or culture based on injustice and falsehood is to cry 'peace' when there is no peace." DeWolf offered Lawson a scholarship to Boston university, and another Cole lecturer, Dr. Roland H. Bainton, offered a scholarship to Yale. Other seminaries offered scholarships or invitations to enroll, including Methodism's Iliff, Garrett, and Drew.

Issues at stake

Central points of debate in the case may be summarized as follows:

(1) Was Lawson expelled in violation of basic principles of American law and of university discipline?

At no point was Lawson permitted to defend himself before the group that acted as prosecutor, jury and judge. Regular channels for student discipline were by-passed, including the Advisory Committee on Student Affairs, the regular disciplinary officers of the university, and the faculty and administrators of the Divinity school.

(2) Were Lawson's activities outside legal bounds?

The university declares that Lawson was acting illegally, but the case has not yet been decided in the courts. The legal issue is not at all clear. A number of students, Lawson *not* among them, were convicted in a city court of disorderly conduct. Charges of conspiracy have not yet been tried in the lowest court, and many observers believe the charges cannot be made to stick even there.

Lawson and the demonstrators have maintained that they are acting within the framework of law. They base their position on the Constitution of the United States. The only laws in opposition to the sit-in movement, according to Lawson and the demonstrators, are local or state laws which are in conflict with the Constitution and therefore not valid. Prominent Negro attorneys have expressed confidence that in court tests, they can prove the legality of the sit-in movement. In a statement which Chancellor Branscomb did not personally hear and unfortunately quoted out of context in his letter to the *Christian Century*, Negro Attorney Avon Williams of Nashville defended Lawson and the sit-in demonstrators as being within the law. The Negro community of Nashville stands together on that position, exactly with Lawson, who is now honored as a leader among them.

(3) Some persons have approved civil disobedience as a valid method in certain situations, regardless of whether it is a correct interpretation of the Nashville scene. Yale historian Roland H. Bainton, for example, said in his Cole lecture that many great churchmen have gone to jail on charges of civil disobedience, and declared that civil disobedience "is a foundation of American democracy in the determination of what law is."

(4) The expulsion of Lawson was based on words Lawson is supposed to have said at a meeting between Negro ministers and Nashville's mayor Ben West, words reported by newspapers and by the mayor in conversation with Chancellor Branscomb. Yet, Negro ministers actually in the meeting have affirmed that such reports are a false and misleading interpretation of what Lawson said.

(5) There is debate over the method of sit-in demonstrations in general. Supporters of the sit-ins point out that demonstrators are non-violent and passive, using a dramatic method in order to make clear the plight of the Negro and to stir the conscience of society as a whole. Opponents of the method say that though demonstrators themselves may be non-violent, their actions cannot help but lead to conflict and probably to violence by others. But not if police restrain while hoodlums and agitators, comes an answer.

Student demonstrators say that the quest for justice through the courts is a long and slow process, when now is the time for speed. Their critics and some of their parents and friends answer, but not this fast.

(6) Student demonstrators insist that they are sitting for moral and Christian reasons, seeking justice and equality as proclaimed by the Bible and promised by the Constitution of the United States. Some store owners in Nashville have argued that there

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is no moral issue involved, only an economic one. So, Negroes then carried their battle to the economic front. Negro leaders claim that 90 per cent of their people have withdrawn from downtown Nashville, in an effort to show the merchants that their business is essential for profit. Negroes have had free access to all parts of stores, with privileges of trying on new clothes and all the rest, with the exception of lunch counters and restaurants, where they are denied the privilege of sitting down for food or refreshment. Merchants claimed that integrating lunch counters would mean financial losses for their stores, and Negroes are maintaining that refusing to integrate will now mean greater financial losses, and they are out to prove it.

Thus the sit-in protests, begun at lunch counters in North Carolina, have spread geographically and also into other areas of human relations.

Further action possible

The Vanderbilt-James Lawson case may not yet be over. The president of the Board of Trust, Harold S. Vanderbilt of New York, wrote Divinity Dean J. Robert Nelson that the expulsion of Lawson would be reviewed by the full Board of Trust at its annual spring meeting, May 20-21. Lawson has made no plans as yet for continuing his education.

Lawson himself insists that he is not the issue. The issues are moral and spiritual, issues of democracy under law and justice among men and before God. Lawson is preaching a gospel of Christian love and reconciliation, and thus declares the religious dimension of today's sit-in movement.

Procedure suggested for action on "sit-ins"

As reported in a recent issue of *Contact*, the Board of Social and Economic Relations recently took a position supporting non-violent demonstrations by Negro students and others interested in achieving recognition of their right to eat in dignity and in peace.

Generally speaking, the response to this resolution has been good. But there have been those who raised the question, "should the board support a procedure which is interpreted by some as civic disobedience?"

Churches support action

On the other hand there has been overwhelming support from the official life of the Church. The Protestant Episcopal Church, The Baptist Church, the board of missions of The Methodist Church, and a number of other high councils of Protestant denominations in the United States supported the position which this board took. It was the first official agency of any church to let its judgment be known publicly.

In addition, the President of the United States said in his press conference the day after the resolution was adopted that in America it is a traditional right to peacefully demonstrate for one's conviction. This is precisely what the board meant.

Where would we be today if this right had not been exercised by our forefathers who settled this nation, and who stated their convictions in a Declaration of Independence, and even took extreme measures to achieve their objectives?

Find peaceful solutions

The most heartening aspect of this current movement, which is tied in so directly with the freedom movement around the world, is that peaceful solutions have been found in a number of communities: San Antonio and Galveston, Tex. and Louisville, Ky., to mention three. This is the way in which the Church and this board would like to see the problem solved. We do urge our representatives to work toward this end.

Action steps suggested

Here are suggested patterns of action:

(1) Get together a responsible group of church people interested in achieving a peaceful settlement and the opening of lunch counters to all people;

(2) Negotiate with the political leaders of the community — the mayor, his advisors and colleagues in political office;

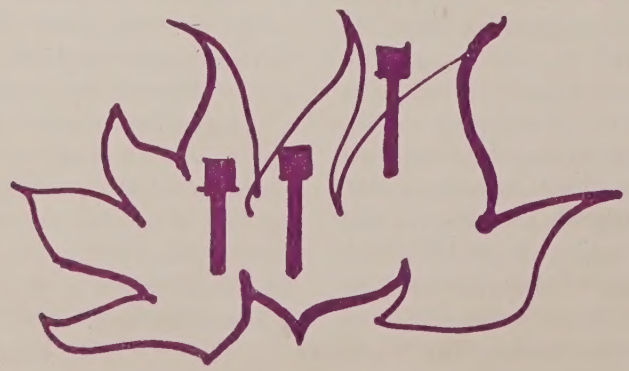
(3) Talk with local merchants and representatives of the large chain stores who operate counters in the cities;

(4) Consult with the Negro leaders;

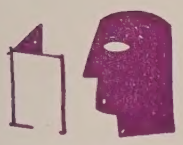
(5) Seek through the office of the mayor of the city, or a group of respected citizens, a meeting of the various parties involved, in an attempt to find guidance, counsel, and solutions;

(6) After an agreement has been reached, make a public announcement uniformly, and unanimously and, if possible, inform the public of the steps which have been taken. State that no untoward incidents are anticipated and cooperative spirit and compliance are expected from all citizens.

In the places where this approach has been tried there has been no distress and apparently very positive results.—D.W.



. . . at your service



BOOKS

Revision of Drinking Problems by Roger Burgess and Lee Ranck; order from the Service Department, 100 Maryland avenue, N. E., Washington 2, D. C.; 50 cents per copy.

This basic resource booklet contains carefully documented facts and figures on every phase of the drinking problem.

It is brought up-to-date each year by the authors and should be a part of every church library. Ministers have found it invaluable as a resource for sermon illustrations. Teachers use the booklet to answer questions about alcohol facts. It has been praised by educational leaders as an objective and scrupulously researched document.

Let's Be Human by Harry Fleischman; sponsored by the National Labor Service of The American Jewish committee; can be obtained from Oceana Publications, incorporated, 80 Fourth avenue, New York 3, N. Y.; $1.50.

An attempt is made to show, through illustrations, how human relations can be improved. It is the compilation of the syndicated newspaper column, "Let's Be Human," published in 100 labor papers with a circulation of over two million.

The book provides all kinds of anecdotes and stories which could be put to good use in speeches, articles, and all sorts of periodicals and publications.

One Hundred Countries, One And One Quarter Billion People; Complimentary copy from the Committee for International Economic Growth, 1028 Connecticut Avenue northwest, Washington 6, D. C.

In ten short, well-illustrated chapters Hoffman, managing director of the United Nations Special Fund, describes 100 developing countries and how their economic growth may be speeded up. A concise history of efforts at capital assistance during the lifetime of the U.N. is included.

Hoffman proposes to double the annual rate of per capita economic growth in the new nations and asserts the practicability of such a goal.

PAMPHLETS

Can We Afford to Close Our Public Schools issued by the Anti-Defamation League of B'nai B'rith; free copies from Anti-Defamation League of B'nai B'rith, 515 Madison avenue, suite 300, New York 22, N.Y.

This pamplet gives the facts, figures and reasons why it would be unthinkable for a democratic nation to close the public schools of any state or county.

Here We Stand . . . official statements on the problems of alcohol from 20 denominations; order from the Service Department, 100 Maryland avenue, N.E., Washington 2, D.C.; 25 cents per copy.

A concise summary of the position 20 denominations take on the use of alcoholic beverages and on legislation issues, prepared by the Methodist Board of Temperance.

Three specific questions were asked of 25 major Protestant bodies representing 34,441,967 church people to answer the question, "what official recognition have Protestant churches given the problems of alcohol?"

(1) What is your official position in regard to total abstinence?

(2) What is your official position in regard to legislation prohibiting the advertising of alcoholic beverages in interstate commerce?

(3) What is your official position in regard to legislation prohibiting the serving of alcoholic beverages on commercial airliners?

Venereal Disease, Old Plague —New Challenge by T. Lefoy Richman; Public Affairs Pamphlet no. 292; order from Public Affairs Pamphlets, 22 East 38 street, New York 16, N. Y.; 25 cents per copy.

A frank assessment of the rising occurence of venereal disease. It is pointed out in this pamphlet the need for arousing public opinion and concern over this problem in order that early diagnoses can be made. The increased occurence among teenagers is pointed out and the special attention necessary on the part of adults and parents working with youth.

briefing conference

The General Boards of Temperance, World Peace, and Social and Economic Relations have scheduled five regional briefing conferences for district and conference leaders in 1960. The dates and locations of these conferences are as follows:

South Central, Aug. 1-4, Mt. Sequoyah, Ark.

South Eastern, Sept. 13-15, Lake Junaluska, N. C.

Western, Sept. 20-22, First Methodist church, Hollywood, Calif.

North Central, Sept. 27-29, Central Methodist church, Detroit, Mich.

North Eastern, Nov. 1-3, The Inn, Buck Hill Falls, Pa.

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Dear *Contact* reader:

How can we give you the very best service and the materials that *YOU*, the reader, want?

This questionnaire will help us help you. Will you check your answers in the space provided, and return to:

Contact Questionnaire
100 Maryland avenue, N. E.
Washington 2, D. C.

Thanks a million!

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1. What do you read first in *Contact?*
__ Dateline
__ Temperance section
__ World Peace section
__ Social and Economic Relations section
__ At Your Service
__ Legislation table
__ "by" columns
__ special features
__ _____
_____

2. Do you hold a local church office?
(If district or conference level, please indicate.)
__ Chairman of Commission on Christian Social Relations
__ Pastor
__ WSCS chairman of Christian Social Relations
__ Sunday School teacher
__ Lay leader
__ Woman's Society of Christian Service
__ Methodist men
__ _____
_____

3. How do you use *Contact?*
__ Don't use it at all
__ Read, but rarely use
__ Preparation for Sunday School lesson
__ Presentations to WSCS, Methodist Men, MYF, etc.
__ For guidance in CSR work
__ Sermon preparation
__ _____
_____

4. I think *Contact* is
__ too promotional
__ hard to read because of layout
__ short on factual, interesting information
__ ok as is
__ _____
_____

5. *Contact* could be more useful if
__ articles were shorter
__ articles were longer
__ have documentation for facts
__ each issue were devoted to one particular subject instead of divided
__ _____
_____

6. Do you have other comments?
Use this space _____
_____
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